HINDU LOYALTY

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HINDU LOYALTY:

A PRESENTATION OF THE VIEWS AND OPINIONS OF THE SANSKRIT AUTHORITIES ON THE SUBJECT OF LOYALTY.

[*In connection with the movement of the* NATIONAL ANTHEM FOR INDIA.]

48995

BY

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AND

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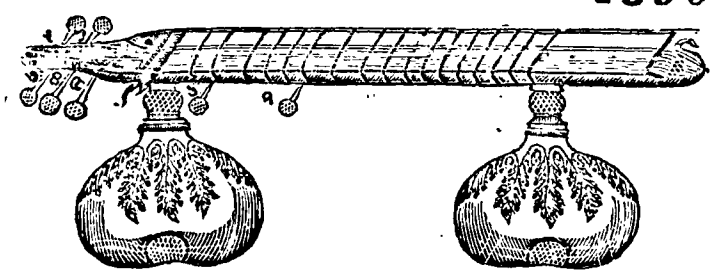

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TO

THE HON'BLE

AUGUSTUS RIVERS THOMPSON,

C. S. I., C. I. E., &c., &c., &c.,

Lieutenant-Governor of Bengal,

AND

PATRON OF THE BENGAL COMMITTEE

OF

The "National Anthem for India" Fund,

THIS PAMPHLET IS INSCRIBED WITH SENTIMENTS
OF THE GREATEST RESPECT

BY

S. M. TAGORE.

HINDU LOYALTY.

On the 26th of April last, the Rev. Canon Harford delivered at the Society for the Establishment of 'God save the Queen' as a *National Anthem* for India, a highly interesting and instructive Address on the introduction of the *National Anthem* into India. In that Address the learned speaker gave it as his opinion that the Aryan heart in India had, from generation to generation, been surcharged with loyalty, and further that the introduction of the *Anthem* would serve to intensify the ardour and knit all Indians in one sacred bond of loyalty.

We meet with many passages in our sacred *Shastras*, which go to support Canon Harford's position that the people of India have always been devoted to their kings. It is my intention in this Paper to substantiate the Canon's thesis by citing instances from our sacred books. I shall first dwell upon the high importance and usefulness of the institution of Royalty.

Our first and foremost of law-givers, the wise Manu, says,—

"If this terraquous earth were without kings, the world be a scene of utter confusion and discord. God has created kings for the preservation and maintenance of the world."[1]

When the truth-telling, sense-restraining and iron-willed grandfather of the Kurus, Bhíshma, versed in politics, was lying on his bed of arrows on the field of Kurukshetra, King Yudhishthira, after having exterminated the race of the Kurus, approached him, and lowly bending, besought him to expose the importance and duties of kings. Among other things, Bhíshma said :—

"My Yudhishthira, the inauguration of a king is the principal concern of a country. My child, if a country be without a king, lawless invaders can easily take possession of it.[2]

"Virtue can never reside in a kingless country, and the people of such a country destroy them-

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[1] अराजके हि लोकेऽस्मिन् सर्व्वतो विद्रुते भयात्।
रक्षार्थमस्य सर्व्वस्य राजानमसृजत् प्रभुः ॥ १ ॥

[2] राष्ट्रस्यैतत्कृत्यतमं राज्ञ श्चाभिषेचनम् ।
अनिन्द्रमवर्षं राष्ट्रं दस्यवोऽभिभवन्त्युत ॥ २ ॥

selves by intestine wars. Therefore a kingless country is a curse.[3]

"No person should live in a kingless country. Of this I am perfectly sure. For in such a country Agni never bears the sacrificial clarified butter to the gods.[4]

"If any powerful person, meaning well or ill, comes to a kingless country, the people become overwhelmed with fear, and pay homage to him. So no evil is equal to a kingless country.[5–6]

"Those who wish for their weal, should indubitably appoint a king over themselves. For where a king does not exist, there the wives and wealth of the inhabitants are not safe.[7]

अराजकेषु राष्ट्रेषु धर्म्मो न व्यवतिष्ठते ।
परस्परञ्च खादन्ति सर्व्वथा धिगराजकम् ॥ ३ ॥

नाराजकेषु राष्ट्रेषु वस्तव्यमिति रोचये ।
नाराजकेषु राष्ट्रेषु हव्यमग्निर्वहत्युत ॥ ४ ॥

अथ चेदभिवर्त्तेत राज्यार्थी बलवत्तरः ।
अराजकानि राष्ट्राणि हृतवीर्य्याणि वा पुनः ॥ ५ ॥

प्रत्युद्गम्याभिपूज्यः स्यादेतदत्र सुयज्वितम् ।
न हि पापात् परतरमस्ति किञ्चिदराजकात् ॥ ६ ॥

तस्माद्राजैव कर्त्तव्यः सततं भूतिमिच्छता ।
न धनार्थो न दारार्थस्तेषां येषामराजकम् ॥ ७ ॥

"In a kingless country, wicked men gratify themselves by laying violent hands on others' property. When a person is being robbed of his property, he wishes to have recourse to a king.[8]

"In a kingless country, one person robs another of his property, others rob the first of his ill-gotten wealth, and, finally, many others snatch the spoil from the third party.[9]

"In a kingless country, those who have never kept servants, forcibly make slaves of others, and those without wives possess themselves of the wives of others. With the view of obviating these evils, the gods have created kings.[10]

"As fishes which are strong prey on those that are weak, so in a kingless country, the stronger party preys on the weaker.[11]

प्रीयते हि हरन् पापः परवित्तमराजके।
यदास्य उद्धरन्त्यन्ये तदा राजानमिच्छति ॥ ८ ॥

पापा अपि तदा क्षेमं न लभन्ते कदाचन।
एकस्य हि द्वौ हरतो द्वयोश्च बहवोऽपरे ॥ ९ ॥

अदासैः क्रियते दासो ह्रियन्ते च बलात् स्त्रियः।
एतस्मात् कारणाद् देवाः प्रजायाकं प्रचक्रिरे ॥ १० ॥

राजा चेन्न भवेल्लोके पृथिव्यां दण्डधारकः।
[illegible] मत्स्यानिवाभक्षन् दुर्बलान् बलवत्तराः ॥ ११ ॥

"I have heard that men like fishes formerly used to prey on one another. At length they found that some measure was essentially necessary for their preservation. So they came to a mutual understanding in the following terms[12] :—

"'Such persons among us as are heroes in word only, such persons as oppress others without reason, and, finally, such as should deprive others of their property, should be hated by us; therefore let such persons be killed.'[13]

"For the purpose of inspiring the hearts of Bráhmanas and other castes with confidence, men bound themselves for a time with these rules.[14]

अराजकाः प्रजाः पूर्वं विनेशुरिति नः श्रुतम्।
परस्परं भक्षयन्तो मत्स्या इव जले बृहान्।
समेत्य तास्ततश्चक्रुः समयानिति नः श्रुतम्॥ १२॥

वाक्शूरो दण्डपरुषो यश्च स्यात् परराजिकः।
यः परस्वमथादद्यात्त्याज्या नस्तादृशा इति॥ १३॥

विश्वासार्थञ्च सर्वेषां वर्णानामविशेषतः।
तास्तथा समयं कृत्वा समयेनावतस्थिरे॥ १४॥

"Still they failed to attain happiness, and they wended to the grandfather, Brahmá. On approaching the Sire, they said :—'O Sire, we are being destroyed for want of a protector. Therefore it behoves thee to appoint some man of men for our protector. We will always pay homage to him."[15]

"O Bhárata! there is an ancient story. The intelligent and modest king of Kosala, Vasumaná, intent on the welfare of his kingdom, after reverently going round the wise and virtuous Vrihaspati, and humbly bowing, besought the latter to enlighten him on the subject of good government.[16-17-18]

सहितास्तास्तदा जग्मुरसुखार्त्ताः पितामहम् ।
अनीश्वरा विनश्यामो भगवन्नीश्वरं दिश ।
यं पूजयेम सम्भूय यश्च नः प्रतिपालयेत् ॥ १५ ॥
अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
राजा वसुमना नाम कौशल्यो धीमतां वरः ।
महर्षिं किल पप्रच्छ कृतप्रज्ञं बृहस्पतिम् ॥ १६ ॥
सर्व्वं वैनयिकं ज्ञात्वा विनयज्ञो बृहस्पतिम् ।
दक्षिणानन्तरो भूत्वा प्रणम्य विधिपूर्व्वकम् ॥ १७ ॥
विधिं पप्रच्छ राज्यस्य सर्व्वलोकहिते रतः ।
प्रजानां सुखमन्विच्छन् धर्म्मशीलं बृहस्पतिम् ॥ १८ ॥

"He said,—'O best of the wise! why do men increase and decay, and by serving whom may they attain lasting happiness?'[19]

"Thus addressed by the puissant prince of Kosala, the wise Vrihaspati said:—[20]

"'When we see that being deterred by the awe of kings, men cannot devour one another, we cannot help concluding that kings are the guardians of duty.[21]

"'The king pleases his subjects, and pleasing them he attains additional lustre.[22]

"'O mighty Sovereign! as when the Sun or the Moon does not rise, the world is involved

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वसुमना उवाच।

केन भूतानि वर्द्धन्ते क्षयं गच्छन्ति केन वा।
कमर्चन्तो महाप्राज्ञ सुखमव्ययमाप्नुयुः॥ १९॥

एवं पृष्टो महाप्राज्ञः कौशल्येनामितौजसा।
राजसत्कारमत्यर्थं शशंसास्मै बृहस्पतिः॥ २०॥

बृहस्पतिरुवाच।

राजमूलो महाप्राज्ञ धर्मो लोकस्य लक्ष्यते।
प्रजा राजभयादेव न खादन्ति परस्परम्॥ २१॥

राजा ह्येवाखिलं लोकं समुदीर्णं समुत्सुकम्।
प्रसादयति धर्मेण प्रसाद्य च विराजते॥ २२॥

in darkness and men cannot see one another ; as in a season of drought the fishes, and during war the accipitres, attack one another, even so in a kingless country the people live in mental darkness, and even so they attack one another; and finally speedily come to their end. Of this there is no doubt.[23–24–25]

"'If kings do not rule the earth, the more powerful can deprive the weaker of their wives and wealth.[26]

"'If kings do not rule the earth, no one can say, 'this thing is mine, this is my wealth, this is my wife, this is my son, this is my eatable.'[27]

यथा ह्यनुदये राजन् भूतानि ग्रसितुर्य्ययोः ।
अन्धे तमसि मज्जेयुरपश्यन्तः परस्परम् ॥ २३ ॥

यथा ह्यनुदके मत्स्या निराक्रन्दे विहङ्गमाः ।
विहरेयुर्यथाकामं विहिंसन्तः पुनः पुनः ॥ २४ ॥

विमथ्यातिक्रमेरंश्च विषह्यापि परस्परम् ।
अभावमचिरेणैव गच्छेयुर्नात्र संशयः ॥ २५ ॥

हरेयुर्बलवन्तोऽपि दुर्बलानां परिग्रहान् ।
हन्युर्व्यायच्छमानांश्च यदि राजा न पालयेत् ॥ २६ ॥

ममेदमिति लोकेऽस्मिन् न भवेत् सम्परिग्रहः ।
न दारा न च पुत्रः स्यान्न त्वन्नं न परिग्रहः ।
विश्वगाशोपः प्रवर्त्तेत यदि राजा न पालयेत ॥ २७ ॥

"'If kings do not rule the earth, dishonest men may easily rob the weak of their wives, cars, robes, ornaments and jewels.[28]

"'If kings do not rule the earth, the virtuous suffer no end of evils, and unrighteousness is more loved than righteousness.[29]

"'If kings do not rule the earth, then parents and old persons, guests and other revered people, either suffer numerous evils, or altogether disappear from the earth.[30]

"'But for princes the rich would be afflicted with countless ills, and be destroyed, or imprisoned; and they would become finally indifferent to all sublunary things.[31]

यानं वस्त्रमलङ्कारान् रत्नानि विविधानि च।
हरेयुः सहसा पापा यदि राजा न पालयेत् ॥ २८ ॥

एतद्बज्ञविधं शस्त्रं बज्ञधा धर्म्मचारिषु।
अधर्म्मैः प्रगृहीतः स्यात् यदि राजा न पालयेत् ॥ २९ ॥

मातरं पितरं वृद्धमाचार्य्यमतिथीन् गुरून्।
क्लिश्नीयुरपि हिंस्युर्वा यदि राजा न पालयेत् ॥ ३० ॥

बधबन्धपरिक्लेशो नित्यमर्थवतां भवेत्।
ममत्वञ्च न विन्देयुर्यदि राजा न पालयेत् ॥ ३१ ॥

"'If sovereigns do not sway the earth, the people die untimely, and the earth becomes a den of robbers. So that ultimately all go to hell.[32]

"'Without monarchs chastity, husbandry and trade disappear from the face of the earth, and virtue leaves the world.[33]

"'If kings do not govern the earth, sacrifices cannot be celebrated, and people cannot experience the bliss of pure connubial love. In fine, society goes to rack and ruin.[34]

"'If sovereigns do not hold the sceptre, the earth becomes afflicted with fear, and dissolves apace.[35]

अन्ताश्चाकाल एव स्यूर्लोकोऽयं दस्युसाद्भवेत्।
पतेयुर्नरकं घोरं यदि राजा न पालयेत्॥ ३२॥

न योनिदोषो वर्त्तेत न क्षयिनं वणिक्पथः।
मञ्जेदर्म्मखयी न स्यात् यदि राजा न पालयेत्॥ ३३॥

न यज्ञाः सम्प्रवर्त्तेयुर्विधिवत् खाप्तदक्षिणाः।
न विवाहाः समाजो वा यदि राजा न पालयेत्॥ ३४॥

चक्तमुद्विग्नहृदयं हाहाभूतमचेतनम्।
क्षणेन विनयेत् सर्व्वं यदि राजा न पालयेत्॥ ३५॥

"'If princes do not rule the earth, men take no trouble to acquire merit, but pass their days in indolence and luxury.[36]

"'If crowned heads do not rule the earth, ruffians rob people of their wealth, virtue disappears from the earth, and people desert their homes.[37]

"'Without kings the very name of morals vanishes, wickedness fills the world, the mixed castes multiply, and, finally, famine dances on the stage.'"[38]

From fear of length, I have extracted only a small portion of what the illustrious sage Vyása has said in the *Mahábhárata*, with reference to the fate of a kingless country. We shall now see what the prince of ascetics, Válmíki, has said on this subject in his immortal epic, the *Rámáyaṇa*.

When the king Das'aratha died of grief for his son, Ráma and Lakshaṇa were exiles in the

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न लभेत् धर्मसंलोपं हतविप्रहतो जनः ।
कर्त्ता सुखेन्द्रियो गच्छेत् यदि राजा न पालयेत् ॥ ३६ ॥
हृल्लाङ्गलं परिमृशेद्भिद्यन् धर्म्मसेतवः ।
भयार्त्तं विद्रवेत् सर्व्वं यदि राजा न पालयेत् ॥ ३७ ॥
अनयाः सम्प्रवर्त्तेरन् भवेद्वै वर्णसङ्करः ।
दुर्भिक्षमाविशेद्राष्ट्रं यदि राजा न पालयेत ॥ ३८ ॥

forest, and Bharata and Satrughna were staying in the house of their maternal uncle. The kingdom was then without a ruler. At this time the councillors approached Vas'ishtha, the royal priest, and addressed him thus :—

"O best of *Rishis*, our land is now kingless in consequence of the demise of king Das'aratha. That a kingless country meets with destruction soon is not unknown to thee. Therefore, we think it behoves thee to install some member of the *Ikshváku* line with royalty.[39]

"When a country is without a king, no one dares sow even a handful of corn. The son discards the authority of the father, and the wife, that of the husband; and the son and the wife do what they list.[40]

"In a kingless country, no one's wealth or wife is safe. Such outrages pave the way for the disappearance of religion and truth.[41]

इक्ष्वाकूनामिहाद्यैव कश्चिद्राजा विधीयताम्।
अराजकं हि नो राष्ट्रं विनाशं समवाप्नुयात् ॥ ३९ ॥
नाराजके जनपदे बीजमुष्टिः प्रकीर्य्यते।
नाराजके पितुः पुत्रो भार्य्या वा वर्त्तते वशे ॥ ४० ॥
अराजके धनं नास्ति नास्ति भार्य्याप्यराजके।
इदमत्याहितं चान्यत् कुतः सत्यमराजके ॥ ४१ ॥

"Without kings, people cannot form societies for public utility, lay out beautiful gardens, or construct holy temples.[42]

"Where a ruler does not exist, there merchants cannot trade, so that, in a short time the country becomes shorn of splendour.[43]

"In a princless land, *Yogis* connot practise their austerities, nor can soldiers fight with their enemies.[44]

"Even like a waterless stream, a grassless grove, or a shepherdless herd, is a kingless country. Ruin awaits such a land.[45]

"If kings, who decree what is right and what is wrong, disappear from the earth, society becomes engulphed in Cimmerian darkness, and

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नाराजके जनपदे कारयन्ति सभां नराः ।
उद्यानानि च रम्याणि हृष्टाः पुण्यगृहाणि च ॥ ४२ ॥
नाराजके जनपदे वणिजो दूरगामिनः ।
गच्छन्ति क्षेममध्वानं बहुपण्यसमन्विताः ॥ ४३ ॥
नाराजके जनपदे योगक्षेमः प्रवर्त्तते ।
न चाप्यराजके सेना शत्रून् विषहते युधि ॥ ४४ ॥
यथा ह्यनुदका नद्यो यथा वाप्यतृणं वनम् ।
अगोपाला यथा गावस्तथा राष्ट्रमराजकम् ॥ ४५ ॥

can, by no means, distinguish between good and evil."[46]

The great poet Kálidása also in his *Raghu-vanśa* has touched on the fate of a kingless land. He says :—

"Ráma and the other princes were away. The monarch Das'aratha died; so that the kingdom of Kosala became kingless. That this country would, in a short time, be food for hostile forces could not be doubted."[47]

On this subject Vishnu S'armá in his *Hitopadeśa* says :—

"As a boat without a steersman sinks into the sea before long, so without kings, subjects become overwhelmed with dangers, and come to ruin in no time.[48]

"As a king protects his subjects, so the subjects in their turn increase the strength

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अहो तम इवेदं स्यान्न प्रज्ञायेत किञ्चन ।
राजा चेन्न भवेल्लोके विभजन् साध्वसाधुनी ॥ ४६ ॥
विप्रोषितकुमारं तद्राज्यमल्पमितेश्वरम् ।
रम्यान्वेषणदक्षाणां द्विषामामिषतां ययौ ॥ ४७ ॥
यदि न स्यान्नरपतिः सम्यङ्नेता ततः प्रजा ।
अकर्णधारा जलधौ विप्लवेतेह नौरिव ॥ ४८ ॥

of the king. But if we consider minutely, protection is far more essential than increase of strength ; for if a king does not protect, even good becomes evil.[49]

"As the lotus opens on the rise of the Sun, and folds when he sets, so in the presence of a king consists the happiness of his subjects and in his absence, their misery.[50]

"As the rain-cloud is essential to the sustenance of the people, even so is the sovereign. Even when the rain-cloud does not pour down showers, the people can live a short-time, but not so when the king is indifferent to their interests.[51]

"Know ye the king for the prime of men. Next to him is wife, and next to her is wealth. For if the earth is destitute of kings, the possession of neither wife nor wealth is possible."[52]

प्रजां रंरक्षति नृपः सा वर्द्धयति पार्थिवम् ।
वर्द्धनाद्रक्षणं श्रेयस्तदभावे सदप्यसत् ॥ ४९ ॥
नरेशे जीवलोकोऽयं निमीलति निमीलति ।
उदेतुरुदीयमाने च रवाविव सरोरुहम् ॥ ५० ॥
पर्ज्जन्य इव भूतानामाधारः पृथिवीपतिः ।
विकलेऽपि हि पर्ज्जन्ये जीव्यते न तु भूपतौ ॥ ५१ ॥
राजानं प्रथमं विन्देत् ततो भार्य्यां ततो धनम् ।
राजन्यसति लोकेऽस्मिन् कुतो भार्य्या कुतो धनम् ॥ ५२ ॥

We have thus in a manner shown the misfortune that befalls a country without a king. We shall now expose the good that accrues to a land from the possession of one.

In the *Mahábhárata*, the revered Bhíshma says to Yudhishthira, "The sage Vrihaspati said to Vasumaná, king of Kos'ala, 'The people of a country protected by a king can sleep in peace fearlessly with their doors open.[53]

"'If a king protects a country, even the weaker sex can easily go about decked in their jewels, without being escorted.[54]

"'If a king protects a country, the people grow virtuous, none envies another, and every one feels kindly inclined towards his neighbour.[55]

"'When a king rules his subjects, they breathe united force, and are blessed with a happy temper.[56]

विहत्य हि यथाकामं गृहद्वाराणि शेरते ।
मनुष्या रक्षिता राज्ञा समन्तादकुतोभयाः ॥ ५३ ॥
स्त्रियश्चापुरुषा मार्गं सर्वालङ्कारभूषिताः ।
निर्भयाः प्रतिपद्यन्ते यदा रक्षति भूमिपः ॥ ५४ ॥
धर्ममेव प्रपद्यन्ते न हिंसन्ति परस्परम् ।
अनुगृह्णन्ति चान्योन्यं यदा रक्षति भूमिपः ॥ ५५ ॥
यदा राजा धुरं श्रेष्ठमादाय वहति प्रजाः ।
महता बलयोगेन तदा लोकः प्रसीदति ॥ ५६ ॥

"'Breathes there a wretch who hesitates to worship the king,—a being in whose weal consists our weal and for want of whom, all beings perish?'"[57]

In the *Brahma Vaivarta Purâṇa* we find the following among other passages:—

"A king rescues his people from fear, and protects them. Therefore, being their protector, a king is to his subjects a father. Of this there is no doubt."[58]

Thus has the wisest of ascetics, Vyása, treated of the good accruing to a country from the possession of a king. The father of poets, Válmíki, in his *Râmâyaṇa* has also given no uncertain sound:—

"As the eyes are always intent upon bringing about good to the body, and averting evil, even so the king governing righteously brings about the weal of his subjects.[59]

यस्याभावेन भूतानामभावः स्यात् समन्ततः ।
भावे च भावो नित्यं स्यात् कस्तं न प्रतिपूजयेत् ॥ ५७ ॥
भयत्राता च राजा स्यात् सर्व्वेषां पालकः सदा ।
यो राजा स पिता पाता प्रजानामेव निश्चयः ॥ ५८ ॥
यथा दृष्टिः शरीरस्य नित्यमेव प्रवर्त्तते ।
तथा नरेन्द्रा राष्ट्रस्य प्रभवः सत्यधर्म्मयोः ॥ ५९ ॥

"Verily the king is the truth of the truth-telling, the virtue of the virtuous, the dignity of the dignitary, and the father, mother and friend of the subject."[60]

In his *Nitisára*, a system of morals, Kámandaka hath it :—

"As the Moon contributes to the delight of all, and makes the waters of the sea swell, even so the king delights the eyes of the subjects. This even the old grant."[61]

Pandit Chánakya of political celebrity in his work entitled, 'A Century of Chánakya,' says :—

"The ornament of the stars is the Moon, the ornament of a wife is her husband, and the ornament of the world is its king."[62]

The author of the *Rája-dharma* says :—

राजा सत्यञ्च धर्म्मश्च राजा कुलवतां कुलम्।
राजा माता पिता चैव राजा हितकरो नृणाम् ॥ ६० ॥

राजास्य जगतो हेतुर्द्वेष्टा दाभिसम्मतः।
नयनानन्दजननः प्रभाङ्क इव तोयधेः ॥ ६१ ॥

नक्षत्रभूषणं चन्द्रो नारीणां भूषणं पतिः।
पृथिवीभूषणं राजा विद्या सर्व्वस्य भूषणम् ॥ ६२ ॥

"As the bridle restrains a horse, and as the goad keeps an elephant under control, even so does a king regulate the conduct of his people.[63]

"As the Sun destroys darkness and illumes the world by his splendour, even so does the king remove the evils of his people, and bring about their welfare.[64]

"The king is the father of his subjects, and they are his children. For this reason the king protects his subjects like his children."[65]

The *Káliká Puráṇa* contains the following passage:—"He who has no mother, finds in the king his mother, he who has no father finds in the king his father, he who is without a protector finds in the king his best protector, and he who has no wealth, finds in the king wealth untold."[66]

यथा हि रश्मयोऽश्वस्य द्विरदस्याङ्कुशो यथा।
नरेन्द्रधर्म्मो लोकस्य तथा प्रग्रहणं स्मृतम् ॥ ६३ ॥

उदयन् हि यथा सूर्य्यो नाशयत्यशुभं तमः।
राजधर्म्मास्तथा लोकमाच्छिपन्त्यशुभां गतिम् ॥ ६४ ॥

राजानः पितरः प्रोक्ताः पुत्रा जनपदास्तथा।
अतो भूपाः पालयन्ति प्रजाः पुत्रानिवौरसान् ॥ ६५ ॥

अमातुर्जननी राजा अतातस्य पिता नृपः।
अनाथस्य नृपो नाथो निर्धनस्य धनं नृपः ॥ ६६ ॥

That a king is indispensably necessary to a country has, I presume, been in a manner established. Next, I shall dwell on the duties of subjects to their prince, and on the regard they owe him.

The mighty-souled Bhishma addressed Judhishthira saying:—"My son, Vrihaspati said to Vasumaná, 'If a person accomplishes in obedience to the mandate of his prince some highly hazardous task, that man attains success in this life and finally ascends the celestial regions.[67]

"'O mighty king! the king is the way of his subjects, the king is their culture, the king is their heart, and the king is their fruition. So that those persons, who utterly destitute of other resource, hold to their king, reap happiness in this life and bliss in that to come.[68]

तस्य यो वहते भारं सर्व्वलोकभयावहम्।
निघ्नन् प्रियहिते राज्ञ उभौ लोकाविमौ जयेत् ॥ ६७ ॥

राजा प्रजानां हृदयं गरीयो
गतिः प्रतिष्ठा सुखमुत्तमञ्च।
समाश्रिता लोकमिमं परञ्च
जयन्ति सम्यक् पुरुषा नरेन्द्र ॥ ६८ ॥

"'Does not one who is entitled to such magnanimous epithets as *Mahárája, Bhoja, Virát, Samrát, Khatriya, Nripa* etc., deserve the homage of all?[69]

"People should always be obedient to their king, for a person who is obedient to his sovereign can want nothing. His property bad characters eschew from a distance.'"[70]

In the *Matsya Purána,* the Fish incarnation of the Deity says to Manu:—"O Manu, listen thou to me; I will tell thee how subjects should behave with their monarch.[71]

"O son of the god of day, the behest of the king should be eagerly obeyed.

"While a king is speaking, let none say anything till the royal lips have finished.[72]

राजा भोजो विराट् सम्राट् क्षत्रियो भूपतिर्नृपः ।
य एभिः स्तूयते शब्दैः कस्तं नार्चितुमर्हति ॥ ६९ ॥
न तु राजाभिपन्नस्य प्रेष्यं क्वचन विद्यते ।
तस्य सर्व्वाणि रक्ष्याणि दूरतः परिवर्ज्जयेत् ॥ ७० ॥
यथानुवक्तिं तव्यं स्यान्मनो राजोपजीविना ।
तथा ते कथयिष्यामि निबोध गदतो मम ॥ ७१ ॥
श्रोत्रा सर्व्वात्मना कार्य्या स्वप्नक्षया रविनन्दन ।
आक्षिप्य वचनं तस्य न वक्तव्यं तथा वचः ॥ ७२ ॥

"In the court one should always say what pleases the monarch; but in private, one should say what is conducive to the monarch's good, even if one's words should be unwelcome.[73]

"A person should not disregard the commands of the sovereign, for by regarding the royal will alone, he can endear himself to royalty. A subject should not wear a dress which royalty wears, he should not speak in the manner in which royalty speaks,—nor should he transact business in the way in which royalty transacts business. By this he secures the good graces of his sovereign.[74]

"Those words which the king condescends to tell us should on no account be revealed to any one. By this means a subject becomes the favorite of his monarch.[75]

अनुकूलं प्रियं तस्य वक्तव्यं ज्ञानसंसदि ।
रहोगतस्य वक्तव्यं अप्रियं यद्धितं भवेत् ॥ ७३ ॥
नोपेक्ष्यं भाषमाणञ्च तथा राज्ञः प्रियो भवेत् ।
राज्ञश्च न तथा कार्य्यं वेशभाषितचेष्टितम् ॥ ७४ ॥
नृपेण श्रावितं यत्स्यात् वाच्यावाच्यं नृपोत्तम ।
न तत् संश्रावयेल्लोके तथा राज्ञः प्रियो भवेत् ॥ ७५ ॥

"Those robes, arms and ornaments which the king is graciously pleased to give to a subject, should not be given to any body."[76] We meet with numerous other instances, but refrain from quoting them from fear of length.

That subjects should be thoroughly obedient to the king has, I think, been shewn. That countless evils arise from following a contrary course cannot be doubted at all. Therefore, it behoves us to remain for ever bound by the bonds of gratitude to the QUEEN EMPRESS VICTORIA; it behoves us to pray for Her success and peace. For it is through Her that the wealthy are enabled to secure their wealth from the violent hands of robbers,—it is owing to Her that wild characters cannot tread on the poor,—it is by Her that we have been relieved from the terror of the Maharatta fire and sword,—it is due to Her that the poor are receiving at a trifling expense the blessings of an education, —it is through Her that the blind and the lame and the lepered are enabled to support themselves from the funds of charitable institu-

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वस्त्रं शस्त्रमलङ्कारं राज्ञा दत्तञ्च धारयेत।
औदार्य्येण न तद्देयमन्यस्मै भूतिमिच्छता ॥ ७६ ॥

tions,—it is through Her that the sick are relieved from many and various ailments, and receive back the priceless blessings of health, —it is owing to Her that guardianless minor sons of the wealthy receive their spiritual bread, the real bread of life,—it is through Her that the saddest and sorriest specimens of humanity—the insane—are tenderly tended and taken care of,—it is due to Her that the people are enjoying security to life and property,—it is owing to Her that Justice holds her scales with an even hand,—it is through Her that irrespective of creed and color ability is fostered and rewarded,—it is through Her that the worthy are honored,—it is due to Her that merchants from various countries of the earth are trading freely in Her dominions, and are accumulating wealth, —it is due to Her that the subjects are allowed the liberty to express their opinions through the newspaper press, and lastly, it is owing to Her that all apprehensions of foreign invasion have disappeared from our minds. Should we not pay our best and sincerest homage to Her Gracious Majesty? Who is there in this wide India who would raise a dissentient voice?

We shall now briefly treat of persons who are adverse to kings.

One of our teachers, sage Yájnavalkya, says, "He who gives utterance to anything calculated to do harm to his sovereign, who does an action likely to call forth royal ire, or who reveals royal secrets, should have his tongue cut off, and he should be banished the kingdom."[77]

Kámandaka in his *Nítisára* has the following, "Those wretches who do anything likely to cause ever so small a harm to their legitimate prince, burn and are consumed like insects fallen into the flame."[78]

In this connection, Manu hath it, "The fool who shows malice to Majesty though through ignorance, ere long finds destruction. For it is the nature of princes that they determine the ruin of their enemies."[79]

While instructing Yudhishthira in the duties of kings, the high-souled Bhishma said, "Vri-

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राज्ञोऽनिष्टं प्रवक्तारं तस्यैवाकोशकारिणम् ।
तन्मन्त्रस्य च भेत्तारं जिह्वां छित्त्वा प्रवासयेत् ॥ ७७ ॥

स्वल्पमप्यपकुर्व्वन्ति ये पापाः पृथिवीपतौ ।
ते वह्नाविव दह्यन्ते पतङ्गा मूढचेतसः ॥ ७८ ॥

तं यस्तु हन्ति सम्मोहात् स विनश्यत्यसंशयम् ।
तस्य ह्यास्तु विनाशाय राजा प्रकुरुते मनः ॥ ७९ ॥

haspati said to king Vasumaná, "'The sinner who does so much as think of doing wrong to his sovereign, suffers no end of afflictions in this world and in the next goes to hell.[80]

"'None can find happiness by proving hostile to princes.[81]

"'As when the fire flames out, anything that falls into it, is immediately reduced to ashes, even so fares he who lucklessly arouses the wrath of his sovereign, be he a friend or a son.'"[82]

Vishnusharmá comes here opportunely, "Heaven's fire and royal wrath are both dreadful; but heaven's fire even is surpassed by the wrath of kings. For the former consumes him alone on whom it falls, while a king's wrath extends to the friends and relatives of the offender.[83]

यत्तस्य पुरुषः पापं मनसाप्यनुचिन्तयेत् ।
व्यसंशयमिह क्लिष्टः प्रेत्यापि नरकं व्रजेत् ॥ ८० ॥

नहि राज्ञः प्रतीपानि कुर्व्वन् सुखमवाप्नुयात् ॥ ८१ ॥
सुतो भ्राता वयस्यो वा यद्यप्यात्मसमो भवेत् ।
कुर्य्यात् क्षणागतिः श्रेयं ज्वलितोऽनिलसारथिः ॥ ८२ ॥

वज्रञ्च राजतेजश्च द्वयमेवातिभीषणम् ।
एकमेकञ्च पतति पतत्यन्यत् समन्ततः ॥ ८३ ॥

"Whether fired by ambition or impelled by pride, the man who desires to usurp the throne, should expiate his treason by self-immolation. No other remedy exists for this."[84]

I shall next consider the light in which royal wealth should be regarded. Bhíshma the lofty-souled says to king Yudhishthirá, 'Vrihaspati said to Vasumaná, 'As men fear death, so they ought to eschew the king's property, otherwise as when a herd of deer fall into the snare, they cannot save their lives, so when once a man impelled by covetuousness steals his king's property, he can by no means preserve his life.[85]

"'He who is truly wise, far from coveting his prince's wealth, looks upon it as his own, and preserves it with care. Those who commit theft on the property of their king, forever dwell in hell, suffering endless torments.'"[86]

राज्यलोभाद्दहन्नारादिच्छतः स्वामिनः पदम् ।
प्रायश्चित्तं हि तस्यैकं जीवोत्सर्गो न चापरम् ॥ ८४ ॥
मृत्योरिव जुगुप्सेत राजस्वहरणान्नरः ।
नश्यदभिमृघन् सद्यो मृगः कूटमिव स्पृशन् ॥ ८५ ॥
आत्मस्वमिव रक्षेत राजस्वमिह बुद्धिमान् ।
महान्तं नरकं घोरमप्रतिष्ठमचेतनम् ।
पतन्ति चिररात्राय राजवित्तापहारिणः ॥ ८६ ॥

The *Matsya-Puráṇa* says, "One should always see that no injury is done to royal business. If one should engage in any concern of the king touching money, one should on no account appropriate to one's self a cowrie."[87]

Should a king through ignorance or anger do a wrong to his subjects, it behoves them to overlook it, and they should never do wrong to the king. On this subject, we cannot do better than quote what the far-seeing Vyása has clearly set forth in his *Mahábhárata*. Once on a time Prince Parikshíta, the son of Abhimanyu, was in the forest a-hunting. On seeing a deer, he shot at it. The deer though stricken did not die immediately and penetrated into the forest. Thereat the prince was wroth and pursued the fugitive. At length he lost sight of the animal. The exertion he had put himself to made him sore hungry and thirsty. Suddenly he came upon an anchoret immerced in contemplation. He accosted the sage, saying, "O Bráhmana, I am king Parikshíta, the son of Abhimanyu. I had pierced a deer, but the animal did not die, and

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कार्य्याभिघातः सर्व्वेषु रक्षितव्यः प्रयत्नतः ।
न च हिंस्यं धनं किञ्चिन्नियुक्तेन च कर्म्मणि ॥ ८७ ॥

has come this way. Couldst thou tell me the way it has gone?" S'amíka was then under the vow of silence, and made no reply. At this the king was wroth. He saw a dead snake lying on the ground. He took it up with the end of his bow, and placed it around the holy man's neck. The sage said nothing good or evil. Thereupon the king relinquished his wrath and went to his capital. The *rishi* remained in that attitude. His son, Sringí by name, was out playing with his companions. On the way he heard of the affront that had been done to his sire. He flew into a wrath, and cursed the king to the effect that seven nights thence Takshaka, the prince of snakes, should bite the monarch. The boy then approached his old parent, and gave his sire to understand what he had done. Hearing this, the calm-spirited sage replied, "O son, this action of thine does not please me. It is improper for an ascetic suddenly to curse another—far less a king. We should not curse the king in whose dominions we dwell with ease and happiness and who protects us righteously. We anchorets should forgive any wrongs our king might commit,—and we should by no means curse him or do him wrong in return. Thou hast acted like a child. O son, even if the king should be guitly of a

thousand transgressions, still he should be forgiven by us, for the king is Virtue's self. Verily in his demise is our death.[88]

"O son, if the king does not protect us, we experience frequent and various disturbances; so that we cannot practice austerities uninterruptedly.[89]

"The king has a share in the merit we acquire by our penances, protected by him. Therefore even if he transgresses, the king is to be ranked with the virtuous, and his offence overlooked.[90]

"A kingless country is always rife with wrong and oppression,—there social order is destroyed, and one party opresses another. It is the sceptre which alone prevents these disturbances.[91]

सर्व्वदा वर्त्तमानस्य राज्ञो ह्यस्मद्विधैः सदा।
क्षन्तव्यं पुत्र धर्म्मो हि हतो हन्ति न संशयः॥ ८८॥

यदि राजा न संरक्षेत् पीड़ा नः परमा भवेत्।
न शक्नुयाम चरितुं धर्म्मं पुत्र यथासुखम्॥ ८९॥

रक्ष्यमाणा वयं तात राजभिर्धर्म्मदृष्टिभिः।
चरामो विपुलं धर्म्मं तेषां भागोऽस्ति धर्म्मतः।
सर्व्वथा वर्त्तमानस्य राज्ञः क्षन्तव्यमेव हि॥ ९०॥

अराजके जनपदे दोषा जायन्ति वै सदा।
उद्वृत्तं सततं लोकं राजा दण्डेन शास्ति वै॥ ९१॥

"So long as the fear of punishment at the hands of justice lives in the hearts of the people, so long the kingdom is peace. If this fear is extinguished, bad men disturb and harass the good, and prevent sacrifices and good works.[92]

"The good that the subjects reap is all owing to the sovereign, for the king preserves virtue, and by virtue men are entitled to heaven. Kings celebrate many sacrifices, which propitiate the *devas* (gods), and bring down showers; the land abounds with corn, and the people are sustained.[93–94]

"The king is the weilder of our destinies, like the Deity himself. According to Manu, one crowned head is equal to ten Brahmanas."[95]

दण्डात् प्रति भयं भूयः शान्तिरुत्पद्यते सदा।
नोद्विजन्ते यदा धर्म्मं नोद्विजन्ते क्रियाम् ॥ ९२ ॥

राज्ञा प्रतिष्ठितो धर्म्मो धर्म्मात् स्वर्गः प्रतिष्ठितः ॥ ९३ ॥

राज्ञे यज्ञक्रियाः सर्व्वा यज्ञाद्देवाः प्रतिष्ठिताः।
देवाद्वृष्टिः प्रवर्त्तते वृष्टेरोषधयः स्मृताः।
ओषधिभ्यो मनुष्याणां धारयेत् सततं हितम् ॥ ९४ ॥

मनुष्याणाञ्च यो धाता राजा राज्यकरः पुनः।
दशश्रोत्रियसमो राजा इत्येवं मनुरब्रवीत् ॥ ९५ ॥

That a person should not reveal any secret or back-sliding of his sovereign is clear from the following passage of the *Matsya Puráṇa*,—"Let no one reveal at any place a king's fault, let no one reveal royal secrets."[96]

The high-souled Bhíshma spoke to Yudhishthira saying—"Vrihaspati said to the royal Vasumaná, 'Let no one contribute to the ill fame of his king.'"[97]

Some may say, "A king is but a mortal like ourselves. Why then are we bound to render such high homage to him?" Such are highly mistaken. That a king is not human is maintained fully by the *Śastras*. Our principal law-giver, Manu, says "God has created kings out of the essences of Indra, Váyu, Yama, Súryya, Agni, Varuṇa, Chandra and Kuvera.[98]

दुष्कृतानि नरेन्द्रस्य न तु सङ्कीर्त्तयेत् क्वचित् ।
यच्च गुह्यं भवेद्राज्ञो न तल्लोके प्रकाशयेत् ॥ ९६ ॥
नास्यापवादे स्थातव्यं दत्त्वेयाद्विषकर्म्मणा ॥ ९७ ॥
इन्द्रानिलयमार्काणामग्नेश्च वरुणस्य च ।
चन्द्रवित्तेशयोश्चैव मात्रा निर्हृत्य शाश्वतीः ॥ ९८ ॥

"Born of divine essences, a king by his native might can put all beings to the rout, and bring them under his subjection.[99]

"As people cannot look directly at the sun, because of his dazzling effulgence, even so none dares come directly into the presence of the king, because of his spiritual effulgence.[100]

"The king rules the world by his own might, as the representative of Agni, Váyu, Súryya, Chandra, Yama, Kuvera, Varuna and Indra.[101]

"Even should a king happen to be of tender years, he should not be regarded as a common mortal; for he is a very god in a human form.[102]

"Taking his rise from the energy of the divine Agni, a king surpasses Agni in the quality of burning. Agni burns him only who

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यस्मादेषां सुरेन्द्राणां मात्राभ्यो निर्म्मितो नृपः।
तस्मादभिभवत्येष सर्व्वभूतानि तेजसा ॥ ९९ ॥
तपत्यादित्यवच्चैष चक्षूंषि च मनांसि च।
नचैनं भुवि शक्नोति कश्चित्तदभिवीक्षितुम् ॥ १०० ॥
सोऽग्निर्भवति वायुश्च सोऽर्कः सोमः स धर्म्मराट्।
स कुबेरः स वरुणः स महेन्द्रः प्रभावतः ॥ १०१ ॥
बालोऽपि नावमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्ठति ॥ १०२ ॥

comes in contact with the god, but a king's ire extends to the offender's friends and relations, corn and kine.[103]

"Even if a person should be lucky enough to win the good graces of his monarch, let him not, emboldened by pride, do anything unseemly in the presence of Majesty. For as kings are guided in their conduct by various considerations, and as they sacrifice everything at the altar of Duty, persons dear to them can claim no immunity from the rod.[104]

"Those who wish for advancement, success and peaceful lives, should entirely devote themselves to the service of their sovereign lord, for the slightest favor of the king may enable a subject to acquire immense wealth, and worst his enemies, while royal wrath ever so little may deprive him of life itself." [105]

एकमेव दहत्यग्निर्नरं दुरुपसर्पिणम्।
कुलं दहति राजाग्निः सपशुद्रव्यसञ्चयम् ॥ १०३ ॥
कार्य्यं सोऽवेक्ष्य शक्तिञ्च देशकालौ च तत्त्वतः।
कुरुते धर्म्मसिद्ध्यर्थं विश्वरूपं पुनः पुनः ॥ १०४ ॥
यस्य प्रसादे पद्मा श्रीर्विजयश्च पराक्रमे।
मृत्युश्च वसति क्रोधे सर्व्वतेजोमयो हि सः ॥ १०५ ॥

The great Bhishma said to Yudhishthira, "O Yudhisthira! Listen to me. The sage Vrihaspati said to Vasumaná, 'No one should slight a king, taking him to be an ordinary mortal; for a king is not an ordinary mortal—verily he is a mighty god in a human form.[106]

"'Kings do not like common men pass their lives in a uniform manner. For the purpose of ruling men, they assume on occasions the natures of the five deities, Agni, Súryya, Mrityu, Kuvera and Yama (Virtue himself).[107]

"'When the king consumes sinners by his energy, he assumes the nature of Agni.[108]

'"When the prince intent on the welfare of his people, with his eyes wide open, ranges his kingdom, making observations of men and

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नहि जातवमन्तव्यो मनुष्य इति भूमिपः।
महती देवता ह्येषा नररूपेण तिष्ठति ॥ १०६ ॥
कुरुते पञ्चरूपाणि कालयुक्तानि यः सदा।
भवत्यग्निस्तथादित्यो मृत्युर्वैश्रवणो यमः ॥ १०७ ॥
यदा ह्यासोदतः प्राणान् दहत्युग्रेण तेजसा।
मिथ्योपचरितो राजा तदा भवति पावकः ॥ १०८ ॥

things, then he assumes the nature of the all-beholding Sun.[109]

"'When the sovereign exasperated with the nefarious conduct of hardened wretches, makes root and branch work with them and their relations, he assumes the nature of *Mrityu*.[110]

"'When the monarch severely punishes the bad and rewards the good, then he assumes the nature of Yama—(who is Virtue incarnate).[111]

"'When the ruler lavishes wealth on his friends and deprives his foes of their all, and when he at his will makes one wealthy and another destitute, he assumes the nature of the god, Kuvera.' "[112–113]

यदा पश्यति चारेण सर्व्वभूतानि भूमिपः ।
क्षेमस्थ कृत्वा व्रजति तदा भवति भास्करः ॥ १०९ ॥

यश्चचौंश्च यदा क्रुद्धः क्षिणोति शतशो नरान् ।
सपुत्रपौत्रान् सामात्यांस्तदा भवति सोऽन्तकः ॥ ११० ॥
यदा स्वधार्म्मिकान् सर्व्वान् तीक्ष्णैर्दण्डैर्नियच्छति ।
धार्म्मिकांश्चानुगृह्णाति भवत्यथ यमस्तदा ॥ १११ ॥
यदा तु धनधाराभिस्तर्पयत्युपकारिणः ।
आच्छिनत्ति च रत्नानि विविधान्यपकारिणाम् ॥ ११२ ॥
श्रियं ददाति कस्मैचित् कस्माच्चिदपकर्षति ।
तदा वैश्रवणो राजन् लोके भवति भूमिपः ॥ ११३ ॥

In the *Bhágavat Gitá,* Sri-Krishna says to Arjuna, "I am Airávata among elephants and monarch among men."[114]

In the *Bhágavat* we find the following, "O thou short-sighted! common men cannot fathom the power of the king, occupying the highest place; for by virtue of the king's irresistible might, people live in safety, and pass their days in happiness."[115]

The author of *Raja-dharma* says, "A sovereign is of the same flesh and blood with Vishnu. He is no ordinary mortal. Therefore it is the bounden duty of every subject to pay homage to his sovereign and by no means to disregard him.[116]

"Moved by austerities, Vishnu himself entered the person of royalty. It is for this reason that

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ऐरावतं गजेन्द्राणां नराणाञ्च नराधिपम् ॥ ११४ ॥

न वै नृभिर्नरदेवं पराख्यं
सम्मातुमर्हस्यविषक्तबुद्धे ।
यत्तेजसा दुर्विषहेण गुप्ता
विन्दति भद्राण्यकुतोभयाः प्रजाः ॥ ११५ ॥

नारायणांशप्रभवो राजा मनुष्यो न कदाचन ।
अतस्तु दुर्नयं त्यक्त्वा सर्व्वां नीतिं समाचरेत् ॥ ११६ ॥

the world bows to the glorious' goldon round' of sovereignty.[117]

"This earth is devoted to Vishnu, therefore who else save Vishnu can be its lord or king?"[118]

Sage Parásara says:—"When a Bráhmana prescribes expiation to a sinner, let him first take the permission of the king. For without the king's permission, no mode of expiation can be effectual."[119]

The wise *rishi* Vasistha also says:—"When a person convicted of a serious crime meets with punishment at the hands of Justice, he becomes purged off all sin, is classed with the virtuous and becomes entitled to heaven."[120]

In the *Srâddha Tatwa*, we find the following, "The first offerings belong to the king."[121]

तपसा भगवान् विष्णुराविवेश च भूमिपम् ।
देववन्नरदेवानां नमते यं जगन्नृप ॥ ११७ ॥
पृथिवी वैष्णवी मुख्या सदा प्रियतमा हरेः ।
नारायणादृते नान्यो वसुमत्याः पतिर्भवेत् ॥ ११८ ॥
राज्ञाज्ञानुमते चैव प्रायश्चित्तं द्विजो वदेत् ।
स्वयमेव न वक्तव्या प्रायश्चित्तस्य निष्कृतिः ॥ ११९ ॥
राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवाः ।
निर्म्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा ॥ १२० ॥
एतच्छ्राद्धीयाग्रभाग एतद्भूस्वामिपितृभ्यः स्वधा ॥ १२१ ॥

Susruta, the illustrious medical writer, says, "Although kings resemble men in their external form, yet in power, prowess, charity, forgiveness and heroism they are ultra-human and god-like.[122]

"So those discerning persons who wish for their welfare should with their whole soul contemplate the king."[123]

In Kámandaka's *Nitisára*, it is written, "Subjects should regard as Prajápati or Brahmá himself a king who is intent on protecting them and who destroys his enemies."[124]

Although the musical authorities have not expressly attributed divinity to monarchs, yet they have indirectly done so. The *Sangíta Nárâyana* says, "By chanting a mode in a season not

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पुरुषाणां नृपाणाञ्च केवलं तुल्यमूर्त्तिता।
आज्ञा त्यागः क्षमा धैर्य्यं विक्रमश्चाप्यमानुषः॥ १२२॥
तस्मादेवमिवाभीक्ष्णं वाङ्मनःकर्म्मभिः शुभैः।
चिन्तयेन्नृपतिं नित्यं श्रेयांसीच्छन् विचक्षणः॥ १२३॥
धार्म्मिकं पालनपरं सम्यक् परपुरञ्जयम्।
राजानमभिमन्येत प्रजापतिमिव प्रजा॥ १२४॥

fixed for it, a singer brings down destruction on himself. But should one sing a mode out of season on the stage, in obedience to the behest of his sovereign, one incurs no danger."[125]

The *Sangíta Darpana* hath it, "The modes should be chaunted in their respective seasons; but a king can order a singer to sing any *rága* at any season."[126]

The Veda compares a sovereign to the divine Chandra. The Yajurveda says, "Chandra like sovereigns protects the human race."[127]

The authorities have not rested content by simply maintaining the divinity of kings. In the opinion of the prime Law-giver, Manu, as the prince partakes of the essential parts of gods, even so his sceptre partakes of the primal energy of

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समयोल्लङ्घनं गानं सर्व्वनाशकरं ध्रुवम् ।
रङ्गभूमौ नृपाज्ञायां कालदोषो न विद्यते ॥ १२५ ॥
यथोक्तकाल एवैते गेयाः पूर्व्वविधानतः ।
राजाज्ञया सदा गेया न तु कालं विचारयेत् ॥ १२६ ॥
द्यौः सोम एव राजेव मानुषीः प्रजा अवियुक्तचक्रा
व्यासीरं क्षीरे तुभ्यमसौ ॥ १२७ ॥

Brahmá. Nor is this opinion of Manu unreasonable. So long as the sceptre graces the hand of the sovereign, you may well call him a god. But when the sceptre is not in the hand of a king, then there exists no difference between him and an ordinary mortal. Manu in his *Rája-dharma* says :—

"The Creator before he made the king, created that protector of all beings, namely, the righteous sceptre surcharged with the energy of Brahmá himself.[128]

"If the royal sceptre did not exist, men would be deprived of happiness.[129]

"Kings take into consideration all the circumstances in connection with a guilt and inflict adequate punishment on the guilty.[130]

"Thinking minutely, we shall find that the sceptre is the real king,—so long as the sceptre is

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तस्यार्थे सर्व्वभूतानां गोप्तारं धर्म्ममात्मजम् ।
ब्रह्मतेजोमयं दण्डमसृजत् पूर्व्वं मोश्वरः ॥ १२८ ॥

तस्य सर्व्वाणि भूतानि स्थावराणि चराणि च ।
भयाद्भोगाय कल्पन्ते स्वधर्म्मान्न चलन्ति च ॥ १२९ ॥

तं देशकालौ शक्तिञ्च विद्यात्त्वेवाप्य तत्त्वतः ।
यथार्हतः सम्प्रणयेन्नरेष्वन्यायवर्त्तिषु ॥ १३० ॥

in the hand of a prince, his power remains unshaken. The sceptre alone is the male being, all else being weak and feminine,—the sceptre is the wielder of men's destinies, men are all swayed by it,—the sceptre maintains the four-fold order of society, consisting of *Grihasthas, Vánaprasthís, Vikshukas* and *Brahmacháris*.[131]

"The sceptre sways the subjects, the sceptre protects life and property. It is because the vigilant sceptre guards those who are asleep, that thieves cannot enter their houses and commit thefts. The learned consider the sceptre as Justice herself.[132]

"As the sceptre when held righteously proves a protector to the people, so when it is held unrighteously, it proves their bane. From awe of the sceptre, men are deterred from wrong-doing and are enabled to preserve their religion.[133]

स राजा पुरुषो दण्डः स नेता शासिता च सः।
चतुर्णामाश्रमाणाञ्च धर्म्मस्य प्रतिभूः स्मृतः॥ १३१॥
दण्डः शास्ति प्रजाः सर्व्वा दण्ड एवाभिरक्षति।
दण्डः सुप्तेषु जागर्त्ति दण्डं धर्म्मं विदुर्बुधाः॥ १३२॥
समीक्ष्य स धृतः सम्यक् सर्व्वा रञ्जयति प्रजाः।
असमीक्ष्य प्रणीतस्तु विनाशयति सर्व्वतः॥ १३३॥

"If kings do not weild their sceptre heedfully in visiting offenders with punishment, the strong devour the weak and pamper themselves.[134]

"In this world, as it is at present constituted, good men are scarce, while there is no lack of bad men. It is the fear of the sceptre only which makes men go the round of their prescribed duties and prevents them from deviating from the path of rectitude. But for the sceptre, each would have minded his own happiness, and, acting as he liked, would have proved a thorn in the side of his neighbour.[135]

"Not to speak of men, even *rákshasas, gandharvas, nágas, dánavas* and *devas* (gods) live in awe of the divinely-temperd sceptre.[136]

"The learned consider a righteous and wise weilder of the sceptre as the maintainer of the *summun bonum* of existence."[137]

यदि न प्रणयेद्राजा दण्डं दण्डेष्वतन्द्रितः ।
शूले मत्स्यानिवापक्ष्यन् दुर्ब्बलान् बलवत्तराः ॥ १३४ ॥
सर्व्वो दण्डजितो लोको दुर्लभो हि सुचिर्नरः ।
दण्डस्य हि भयात् सर्व्वं जगद्भोगाय कल्पते ॥ १३५ ॥
देवदानवगन्धर्व्वा रक्षांसि पतगोरगाः ।
तेऽपि भोगाय कल्पन्ते दण्डेनैव निपीड़िताः ॥ १३६ ॥
तस्माद्धर्म्मं यमेतारं राजानं सत्यवादिनम् ।
समीक्ष्य कारिणं प्राज्ञं धर्म्मकामार्थकोविदम् ॥ १३७ ॥

I cite below another example of the unbounded veneration of the Hindus for their kings.

In obedience to the wish of his step-mother, Kaikeyí, Ráma Chandra went to the forest. Bharata, who had been at this time staying in the house of his maternal uncle, came to Ayodhyá and learnt what had happened. On hearing the tidings, he set out with the intention of making Ráma Chandra desist.

Bharata came to his elder brother and earnestly besought him to return and take the reins of government. But Ráma would not consent. At length Bharata took his brother's sandals, and placing them on the throne, himself reigned in subjection to them for fourteen years, till Ráma's return. The subjects, in their turn, looked on Rama's sandals in the light of a king, and paid homage to them accordingly. The *Rámáyana* says, "Then the lofty-souled Bharata took his brother's sandals on his head, and entering Nandigráma addressed his superiors, saying:—[138]

"'This universally coveted kingdom my elder brother, Ráma Chandra, has placed in my hands.

ततस्तु भरतः क्षिप्रं नन्दिग्रामं प्रविश्य सः ।
अवतीर्य रथात्तूर्णं गुरूनिदमभाषत ॥ १३८ ॥

I am a mere instrument, these sandals of his are the true king; it is they which will bring about the good of the empire.'[139]

"Then Bharata placed the sandals on the crown of his head, and sore distressed with grief, said to the whole assembly of the people:—[140]

"'O you loyal subjects! do you straightway hold the royal umbrella over Ráma Chandra's sandals: now they constitute your sovereign,—the social order of the empire will be preserved by them.'[141]

"Saying this, he installed Ráma's sandals on the throne and reigned in subjection."[142]

I have nearly said what I had to say of sovereigns. Those who have the slightest regard

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एतद्राज्यं मम भ्राता दत्तं सन्न्यासमुत्तमम्।
योगक्षेमं वहे चेमे पादुके हेमभूषिते ॥ १३९ ॥

भरतः शिरसा कृत्वा सन्न्यासं पादुके ततः।
अब्रवीद्दुःखसन्तप्तः सर्व्वं प्रकृतिमण्डलम् ॥ १४० ॥

क्वचं धारयत क्षिप्रमार्य्यपादाविमौ मतौ।
आभ्यां राजेव स्थितो धर्म्मः पादुकाभ्यां गुरोर्मम ॥ १४१ ॥

ततस्तु भरतः श्रीमानभिषिच्यार्य्यपादुके।
तदधीनस्तदा राज्यं कारयामास सर्व्वदा ॥ १४२ ॥

for our sacred and time-honored *Shástras*, will consider it a sin of the deepest dye to treat kings with disregard, and will consider it their bounden duty to obey the prince in all points. Now, when our GRACIOUS QUEEN-EMPRESS VICTORIA has been placed by Heaven on the throne, and when she has inherited the divine sceptre, who can deny that there is divinity in Her? As the authorities consider a king as the father of his subjects, what doubt is there that Her Gracious Majesty is our mother? It, therefore, behoves us to show Her the gratitude, the reverence, the humility, and the obedience of sons, and to earnestly pray for Her health and happiness.

Although the Hindus have been regarding their sovereigns with love and veneration from the days of Ráma Chandra and Yudhisthira, and although they have been paying more than earthly homage to their kings, yet it is highly desirable to instill early into the minds of the Indian youth the sentiment of loyalty. Our schools should educate their tender charge not only to revere their parents, to love their brothers and sisters, and also their friends, to regard their elders, and in general to behave properly with all those they come in contact

with, but they should also be leavened with the healthy leaven of love and loyalty to their dear sovereign. As any impression on the soft clay of a pot is retained by it after the pot is hardened, so if the minds of our youth be early impressed with the sentiment of loyalty, the impression will be retained all their life. So the seeds of loyalty sown betimes in the soft soil of youthful hearts will speedily sprout up; and the tree will bud and blossom and bear good fruit and be good to look at.

But by introducing loyal instruction—if I may coin the expression—into our schools, we reach but an inconsiderable fraction of the people, the bulk of the population remaining untouched. The question, therefore, is how to permeate the minds of the masses, the hewers of wood and drawers of water, the tillers and cultivators of Mother Earth, with the leaven of loyalty? We answer,—By introducing and establishing "God save the Queen" as the *National Anthem* for the Indians, we may, to a great extent, secure success. The *Anthem* should be taught to our students, and be spread over the country at large. That this song would be infinitely more effective than instruction by mere words cannot be doubted.

First, numbers can be more easily retained in the memory than prose,—rather it is one of the spiritual principles of verse that it impresses itself on the human brain. Our Hindu females, without the slightest tincture of letters will recite to you poetry crystalising folklore, which they have learnt through the medium of the ear alone. Secondly, if verse is married to voice, the mnemonic retention becomes all the easier,—for the witchery of music who can resist? Not to speak of man, we find that even the fowls of the air and the beasts of the field, are under the sweet sway of music. That emancipation for which the *Yogis* practise the sternest austerities, the singer obtains by the magic of his art. The author of *Sangitá-Darpana*, Dámodara Misra, says:—"The one art of music brings about the fourfold fruition.[143]

"The players on the *Vínd*, and men versed in the science of music, easily find emancipation."[144]

According to the revered Sarngadeva and other authorities, "by charity, and sacrifice, and other

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धर्म्मकामार्थमोक्षाणामिदमेवैकसाधनम् ॥ १४३ ॥
वीणावादनतत्त्वज्ञः श्रुतिजातिविशारदः ।
तालज्ञस्त्वप्रयासेन मोक्षमार्गं नियच्छति ॥ १४४ ॥

observances men may attain the threefold fruition; but the bestowal of the crowning mercy, the fourth fruition, is reserved for music."[145]

In the *Siva-Sarvaswa*, the god of gods, Mahádeva, addresses Párvatí, saying :—

"O thou illustrious one! the merit of other persons I can express, but I despair of expressing the merit of those who soothe me with songs.[146]

"The joy I find in music, I find not in clarified butter or in milk or in *guggulu*."[147]

According to the *Sangíta-Nárâyana*, "although a musician happens not to attain emancipation, yet he becomes a follower of Siva and experiences celestial delight."[148]

In the *Sangíta-Ratnákara*, the sage, Sarngadeva, again says, "Music charms even infants and

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त्रिवर्गफलदाः सर्व्वे दानयज्ञजपादयः।
एकं सङ्गीतविज्ञानं चतुर्वर्गफलप्रदम् ॥ १४५ ॥
सर्व्वेषामेव पुण्यानामस्ति संख्या यथाखिनि।
ममाग्रे गीयते येन तस्य संख्या न विद्यते ॥ १४६ ॥
न घृते तादृशी प्रीतिर्न क्षीरे न च गुग्गुलौ।
यादृशी चैव गान्धर्व्वे मम प्रीतिर्वरानने ॥ १४७ ॥
गीतज्ञो यदि गीतेन नाप्नोति परमं पदम्।
रुद्रस्यानुचरो भूत्वा तेनैव सह मोदते ॥ १४८ ॥

beasts—specially deer and snakes. Ah! who can describe the marvellous power of the concord of sweet sounds!"[149]

These views of the authorities do not appear to be without a foundation in fact. Music concentrates attention in a manner in which no other thing concentrates it; and closeness of attention is essential to success. It is because in praying to God with music, the mind and soul becomes absorbed in Him, that man attains deliverance by music.

The great *rishi*, Válmíki, bears testimony to the fact that beasts acknowledge the spell of music. When Kaikeyí demanded of King Das'aratha the exile of Ráma for fourteen years, the monarch, in choked utterance, said: "O evil one! as the foresters first charm the stags by their songs and render them spell-bound, and then slay them with their shafts, even so thou hadst at first soothed me with soft words, and then—and then hast pierced me with thy tongue."[150]

पशुः शिश्रुर्मृगो व्यालो नादेन परितुष्यति ।
अतो नादस्य माहात्म्यं व्याख्यातुं केन शक्यते ॥ १४९ ॥
गीतशब्देन संबध्य लुब्धो मृगमिवावधीः ॥ १५० ॥

That infants love music is universally known; the lullaby is resorted to by all mothers throughout the world, in soothing their children.

Those who have witnessed the performance of snake-charmers know the influence of music on that tameless reptile.

I think, after what I have said, it will be pretty clear that the *National Anthem* will be effective in keeping alive, in the hearts of the Indians, the holy flame of loyalty. Let us now see whether the *Anthem* fulfils all the conditions of a loyal song. A loyal song should possess three qualities: first, the style of the song should be characterised by solemnity; secondly, the song should swim on the sentiment of pathos including that of quiescence; and, thirdly, the song should range through the whole gamut. These conditions are insisted on as essentials by the musical authorities. According to the *Sangita Nárâyana*: "A song hymning a god or a king, should possess the sentiment of quiescence developed by that of pathos, and it should be characterised by solemnity.[151]

नृदेवदेवस्तवानां स्तुतिः शान्तिरसाश्रिता।
गाम्भीर्यगुणसंयुक्ता सदा भवितुमर्हति ॥ १५१ ॥

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"For healing the sick, for bringing about the destruction of foes, for removing danger, for assuaging grief, for propitiating adverse stars, an *Orava* (consisting of five notes only) *rága* should be used. On occasions of rejoicing and festivities, a *Shárava* (consisting of six notes) *rága* should be had recourse to. To hymn the praise of deities, Bráhmaṇas and kings, a *rága*, comprising all the seven notes, should be employed."[152–53]

In style, the *National Anthem* is serious and grave. It lacks no pathos. And, finally, it is set to a *rága* composed of all the notes. Its mode may presumably be called an imitation of the *rága, Luma*. Should any musician object to this view, I apprehend no very great harm. Why may not the music of the *Anthem* be entitled to the place of a new *rága*? When we see that the tune of the *Anthem* satisfies all the conditions set down by our authorities for a *rága*, why should we then hesitate to class it as such?

व्याधिनाशे शत्रुनाशे भयशोकविनाशने।
औडवास्तु प्रशातव्या ग्रहशान्त्यर्थकर्म्मणि॥ १५२॥
प्रमोदोत्सवकार्य्येषु षाड़वाः परिकीर्त्तिताः।
देवद्विजनृपानाञ्च सम्पूर्णाः स्तुतिकर्म्मणि॥ १५३॥

The *Sangíta-Darpana* says, "That combination of notes with *Varna* which charms men, is considered by the authorities as a *rága.*"[154]

Does not the *National Anthem* possess a skilful arrangement of notes? Or is it destitute of the gradual development of *Varna*? Does it not impart delight to the tasteful listener? It is true, that at first the pretensions of the new claimant to honor will be protested against, but there is little doubt that in time it will be classed as a *Desi rága.* When, in 1256, Amir Khusru first introduced *Sarphardá, Sáhánd, Báhára* and other Persian musical modes into India, the Hindus did not take to the introduction and set their face against it. But time can work miracles; the very same modes have ultimately come to be considered as *rágas,* and now shâre our tenderest love and affection. Once *Sáhánd* was not a mode—originally it was an air invoking good fortune on the Musalman emperors. When *Sáhánd,* which has the slenderest claims to consideration as a *rága,* has been classed as such, why should not the *Anthem* be considered a mode?

योऽयं ध्वनिविशेषस्तु स्वरवर्णविभूषितः ।
रञ्जको जनचित्तानां स रागः कथितो बुधैः ॥ १५७ ॥

In our opinion, we should keep intact the music, and only translate the *Anthem* into the various Indian dialects, to meet the requirements of the Indians. One reason why the music should not be changed is that one tune only should be spread in connection with the sacred name of our sovereign. Our second reason is that it is extremely desirable that at least one *rága* should be in universal vogue in India, for hitherto we have never seen the spectacle of any one *rága* being universally prevalent in India. Another reason for not altering the tune is this. As *Sáhánd* is sung to invoke prosperity on emperors, as *Lalita* is sung on the occasion of the advent of some deity, as *Miyáká-mallára* is sung on the occasion of the Swinging carnival, and as *Váhára* is sung previous to the celebration of the *dola* festival, so let the *National Anthem* also be numbered among the auspicious tunes. If the *Anthem* be made a *rága* and is used universally, then, as when out of season, we hear *Sáhánd* and other cognate *rágas*, we are put in mind of the welfare of the Mahomedan emperors, and the corresponding festive occasions; so whenever we shall happen to hear the *Anthem*, we shall be put in mind of the happiness and peace and glory of our gracious sovereign. For these

reasons, we should not tamper with the tune of the *Anthem.*

Some may say, "If the tune is not altered, why alter its language? Why not let it remain in English, as it is? When we find that *kheyáls*, *dhurpadas* and *toppás* of such foreign *rágas* as *Sáhánd*, &c., are sung in their original language, why should we then object to the *Anthem* retaining its English?" But we humbly ask, "How many of those who sing such songs understand their meaning?" Perhaps, not many. A solitary singer, acquainted with Persian and the cognate languages, may doubtless understand their meaning; but to the majority, the language is perfect Greek. It is absurd to sing a song without understanding its import. When songs centuries and centuries old are faring thus, it may easily be conjectured what will be the fate of the *Anthem* if its English is retained. Although we cannot understand fully the language of the Mahomedans, yet we can, by virtue of the connection of six hundred years, pronounce the words of their language. But by far the greatest part of the Indian people cannot pronounce English words. In such a case, we cannot agree that the English of the *Anthem* should be retained. Further, *dhruvapadas* and

songs of that class are confined to the higher classes; they are not sung by the peasantry and others belonging to the lower orders of our society. Now, it is not intended to confine the usefulness of the *Anthem* to the higher orders of the Indians; it is the intention of the society for the establishment of the *National Anthem* to render it as comprehensively used as possible; it is the cherished object of that society to make the *Anthem* the preserver and vehicle of loyalty of both the prince and the peasant. In order to the attainment of this end, the *Anthem* must be translated into different tongues; for the majority of the subjects of Her Majesty are unacquainted with English. As for the English-educated natives of India, they can sing the *Anthem* in English, if they like. It is not the object of the above-mentioned society to give preference to any particular language; its object is simply to make the *Anthem* an instrument to enshrine, in the heart of hearts of the people, the sentiment of loyalty.

Now, that it is our duty to pay loyal homage to the Empress of India, and that the *National Anthem* has been fixed as the vehicle of that loyalty, O you loyal subjects of Her Gracious Majesty! let us sing the *Anthem* to express our

loyal fervor! My object in calling on all to join the jubilee is that harmony is the soul of music. In performing the *National Anthem*, the insignificant *Dáravi-vínâ* will not do: this world itself, furnished with vasty seas, will serve the purpose of a *vinâ*. The two Hemispheres will be the two gourds of the instrument, the waves of the sea will do the office of the conductor, the equator will supply the place of the key-board,—England will represent the *Tonic*, Egypt, the 3rd (*gándhára*), India, the 5th (*panchama*), the American Colonies, the Octave, and Australia, the fundamental bass. The mingling of these notes will produce the divinest harmony. The various other Colonies of Her Most Gracious Majesty will serve the purpose of an accompaniment on the *Chikáris* (side-strings), and the loyal feelings of Her Majesty's devoted subjects will incessantly keep time to the swelling *Anthem*. Away with the disloyal souls that might mar the music by discord! Let us all join in swelling the torrent of music to the highest pitch.

Those worthies of India who are proud of the Aryan name, who are ever intent on maintaining the glory of their ancestors, and who are our ornament and light, will, we hope, unreservedly lend themselves and their dear

energies to the furtherance of the cause of loyalty so highly hymned by our sacred *Shástras.*

Now I have well nigh said my say on the subject of the establishment in India of "God save The Queen" as the *National Anthem* of the people. A word or two remain.

O you loyal subjects of Her Most Gracious Majesty! this spacious earth contains not more fortunate beings than yourselves. I have already alluded to the excellent qualities of our beloved sovereign, not the least of which is the love which she bears towards her subjects. The proverb says, "The war between Ráma and Rávana is equalled alone by that war itself;" so we can say—that your felicity under the reign of Queen-Empress Victoria is alone equalled by that very felicity, nothing else can compare with it. Your Empress is no petty ruler; she holds sway over "an Empire," in the solemn and imposing language of the great American orator, "with which even that of ancient Rome cannot be compared, a power which has dotted over the surface of the whole globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, circles the earth daily with one continuous and unbroken strain of the martial airs of England." The Sun who sets

on every other land, never sets on Her Majesty's dominions. In awe of Her Most Gracious Majesty's Naval Squadron, Old Ocean day and night holds Britain on his head. Her fame is ever sung in the four quarters of the world. The thousand-rayed Sun himself, whose one-wheeled car is drawn by seven steeds, mounts guard over Her wide empire. Do not your bosoms swell with honest pride, when you consider that you are the subjects of such a sovereign? And is it not your duty to prove for ever grateful to Her, and always pray earnestly for Her happiness and peace? If so, then pray with your whole mind and spirit to the Sun for Her Majesty's health and happiness; for, say our *Shástras*, "we should pray to the lord of light for health." You should pray in this strain:—

"May the globe of the Sun-god, brilliant and powerful, eternal and excellent, hallow our gracious Sovereign![155]

यन्मण्डलं दीप्तकरं विशालं
रत्नप्रभं तीव्रमनादिरूपम् ।
दारिद्र्यदुःखक्षयकारणञ्च
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १५५ ॥

"May that globe of the Sun-god, which is always worshipped of the gods, which is the object of the adorations of the Bráhmanas, and which is the means of our final emancipation, compass our Queen's peace![156]

"May the globe of the Sun-god, which is all-wise and sacred, which halloweth the three worlds, which is instinct with the three primal properties, and which is divine, hallow our benign Sovereign![157]

"May that excellent globe of the Sun-god, which destroyeth disease, whose praises are sung by the *Rik*, *Yajuh* and *Sáma Vedas*, and which displayeth all the regions of the universe, hallow our Sovereign![158]

यन्मण्डलं देवगणैः सपूजितं
विप्रस्तुतं भावितमुक्तिकोविदम्।
तं देवदेवं प्रणमामि सूर्य्यं
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १५६ ॥
यन्मण्डलं ज्ञानमयं पवित्रं
त्रिलोकपूज्यं त्रिगुणात्मरूपम्।
समस्ततेजोमयदिव्यरूपं
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १५७ ॥
यन्मण्डलं व्याधिविनाशदक्षं
यदृग्यजुःसामसु संप्रगीतम्।
प्रकाशितं येन च भूर्भुवः स्वः
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १५८ ॥

"May that luminous globe of the Sun-god, which the Veda-versed Bráhmanas, the Asuras, the Siddhas, the Yakshas and the Yoga-immersed Yogís covet, hallow our blessed Sovereign![159]

"May that blazing globe of the Sun-god, which is worshipped by all beings, which illumines this nether earth, and which is eternal and ever-enduring, hallow our august Sovereign![160]

"May that matchless globe of the Sun-god, which is called Brahmá-Vishnu, which is death-less, which destroyeth the sin of the world, and which from *kalpa* to *kalpa* worketh universal dissolution, hallow our dear Sovereign![161]

यन्मण्डलं वेदविदो विदन्ति
यन्मर्त्तदेवासुरसिद्धयक्षाः।
यद्योगिनो योगयुताश्च सिद्धाः
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १५९ ॥
यन्मण्डलं सर्व्वजनैः प्रपूजितं
ज्योतिश्च कुर्य्यादिह मर्त्तलोके।
यत्कालकालादिमनादिरूपं
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १६० ॥
यन्मण्डलं विष्णुचतुर्मुखाख्यं
यदक्षरं पापहरं जनानाम्।
यत् कल्पकल्पक्षयकारणञ्च
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १६१ ॥

"May that globe of the Sun-god, which is endued with the deific power of creation, maintenance and destruction, and in which, at the dissolution of all, everything is absorbed, hallow our illustrious Sovereign![162]

"May that glorious globe of the Sun-god, which is attained by the Brahm-knowing persons, whose praises are aye sung by the Cháranas and Siddhas, and which is always adored by wise ministers, hallow our immaculate Sovereign![163]

"May that resplendent globe of the Sun-god, which is the constant object of contemplation of gods, *Asuras* and *Munis*, and for which devout

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यन्मण्डलं विश्वसृजः प्रसिद्ध-
मुत्पत्तिरक्षाप्रलये प्रगल्भम् ।
यस्मिन् जगत् संहरतेऽखिलञ्च
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १६२ ॥
यन्मण्डलं ब्रह्मविदो विदन्ति
गायन्ति यच्चारणसिद्धसङ्घाः ।
यन्मन्त्रिणो मन्त्रविदः स्मरन्ति
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १६३ ॥

persons celebrate horse-sacrifices and other principal rites, hallow our beloved Sovereign !"[164]

The Rev. Canon Harford is putting forth his utmost exertions to intensify that loyalty in the hearts of the Indians which, by virtue of time, has been ingrained in their nature, and which has assimilated itself with their pith and marrow. In very sooth, the venerable Canon is the life and soul of the *Anthem* movement. We return a world of thanks, first, to the originator of the project, and, next, to all those worthies who are helping the sacred cause with their sympathy and purse. Indeed, they are bent upon favoring us with a priceless gift, at an immense expense of labor and money. Those Indians who are taxing their energies to have the *Anthem* translated into various Indian languages, and to collect funds to make the scheme a *fait accompli,* also richly deserve our heart-felt thanks. To the illustrious peer who holds the helm

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यन्मण्डलं प्रागुदितं स्मरन्ति
सुरासुरा विप्रगणा मुनीन्द्राः ।
यदश्वमेधादिमखैर्यजन्ति
पुनातु तां तत्सवितुर्वरेण्यम् ॥ १६४ ॥

शान्तिः ! शान्तिः !! शान्तिः !!!

of the State, even His Excellency the Most Noble the Marquis of Ripon, K. G., G. M. S. I., G. M. I. E., we must remain for ever grateful for the lively encouragement His Excellency has lent to the loyal cause. His Honor the Lieutenant-Governor of Bengal, the Honorable Rivers Thompson, C. S. I., C. I. E., flowing with the 'milk of human kindness,'—who with the view of establishing the *Anthem* in India, has graciously consented to be the patron of the *Anthem* Committee of Calcutta, who is ever ready to favor us with his valuable advice in regard to the movement, and who has assisted the cause from his own coffers, is entitled to our everlasting gratitude. We also owe our best thanks to those high officials of Government who have opened their purse to assist the project; to the Mahárájás, Rájás, Nabábs, and other noblemen of the land, to the merchants and traders and shop-keepers, to the Gayális of Gayá, to the Goswámís of Khardaha, to the Thákuras of Bhattapallí,—(who are celebrated as the spiritual preceptors of Bengal) to the Adhyápakas of Nadiyá—the Oxford of Bengal—to the able Editors of the *Indian Mirror* and the *Hindoo Patriot*, to the Honorary Secretary and Treasurer of the *National Anthem*

Committee of Calcutta, Bábu Baikunthanátha Basu, to the teachers and students of the *Bengal Music School*, to the Háldár priests of Káligháṭ, to the jewellers, brokers and money-lenders of Calcutta, and, lastly, to the agricultural classes of India, who live from hand to mouth;—all these have enthusiastically joined in the loyal movement. In short, there is no loyal subject of Her Most Gracious Majesty who has withheld his adhesion to the cause. I again say, that the name of the Rev. Canon Harford, and those of all the worthies in England who have furthered the interest of the *National Anthem*, will be engraven deep on our hearts, as on adamantine alabaster; for the gift they have favored us with is precious beyond all price. I append a list of those nobles and gentlemen who have paid contributions to the *National Anthem* fund. The names are taken from the Address of the Rev. Canon Harford, mentioned above.

Now I need only invoke the blessings of *Íśvara* first, on the originator of the *Anthem* movement, next, on those working with him to scatter broadcast the seeds of loyalty, and, finally, on all those who are advancing the cause with their labor and purse. *Śánti! Śánti! Śánti!*

Extracts from Canon Harford's Paper.

Amongst the first to encourage this movement were His Grace The Duke of Leinster, General Sir Henry Rawlinson, K.C.B., The Very Reverend George Granville Bradley, D. D., Dean of Westminster, and Sir Richard Temple, Bart., G.C.S.I. A fund having been established, an Executive Committee, numbering at first three, now six, members, have transacted the daily work of correspondence, concurrently with a large general Committee, with whom counsel is taken from time to time on matters of importance, and to whom the accounts of the fund have been submitted at the general meetings. These two Committees consist of the following persons :—

PRESIDENT:

His Grace The DUKE OF LEINSTER:

VICE-PRESIDENTS:

The Rt. Hon'ble The EARL OF CRAWFORD and BALCARRES, F.R.S.
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It is evident that the first thing we have to obtain, after collecting a sufficient sum of money to pay for them, is a set of metrical renderings of the Hymn in the following twenty languages:—

Hindustani,	Sanskrit,	Hindi,	Gujerati,	Marathi,
Bengali,	Punjabi,	Pushtu,	Persian,	Oorya,
Tamil,	Telugu,	Kanarese,	Malay,	Malayalam,
Arabic,	Singhalese,	Assamese,	Burmese,	and Hebrew.

These translations will be submitted for revision to eminent native Pundits by the Indian Committees.

It will probably be a considerable time before we get these twenty versions in the accurate and

smooth condition we desire, but from those which have already been made, it is easy to foresee that good translations can eventually be obtained exactly suiting the measure of the music. We have already received—Four versions by the Mirza Muhammad Bâkir Khan of Persia, *viz.*, Arabic, Hindustani, Persian, and Hebrew;

A version in Sanskrit by professor Max Müller, and another in the same language by H. H. Rajah Sourindro Mohun Tagore;

Several Bengali and Hindi versions by H. H. Rajah Sourindro Mohun Tagore;

A version in Malayalam, from His Highness The Maharajah of Travancore, G.C.S.I., C.I.E.

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— in Pushtu, by Col. Hozier;

Two versions in Singhalese, received from David Smith, Esq., D.L., of Brighton; and others are being made by scholars and poets in India and elsewhere.

Three only of these versions are in a finished condition, but the high quality of those made by Mirza Muhammad Bâkir Khan has been attested by the following distinguished orientalists:—Major-General Sir Henry Rawlinson, Sir William Muir, The Right Honourable Sir Charles Murray, Major-General Sir Lewis Pelly, Sir George Birdwood, Dr. Rost, the late Professor Palmer, J. H. Redhouse, Esq., Edwin Arnold, Esq., C.I.E., A. N. Wollaston, Esq., and Mirza Ali Khan (Secretary to the Persian Embassy).

The NATIONAL ANTHEM, with supplementary stanzas for India.

i.

GOD save our EMPRESS-QUEEN;
Long live our Gracious QUEEN;
GOD SAVE THE QUEEN.
Send Her victorious,
Happy and glorious,
Long to reign over us;
GOD SAVE THE QUEEN.

ii.

O LORD, Our GOD! arise;
Scatter Her enemies,
And make them fall.
Bid strife and discord cease.—
Wisdom and arts increase,—
Filling our homes with Peace,
Blessing us all.

SPECIAL SECOND VERSE.
For Her Majesty's Armies, in time of War.

O LORD, Our GOD! arise;
Scatter Her enemies,
And make them fall,
Bless Thou the brave that fight—
Sworn to defend Her right,
Bending before Thy Might
RULER of all.

SPECIAL SECOND VERSE.
In time of Famine or Pestilence.

O LORD, Our GOD! arise!
Help, while Destruction flies
Swift o'er us all!
Stay now Thy chastening Hand:
Heal Thou our stricken Land,
FATHER! in grief we stand,
On Thee we call.

iii.

Thy choicest gifts in store
Still on VICTORIA pour,—
Health, might, and Fame.
While peasant, Prince and peer,
Proudly Her sway revere,—
Nations, afar and near,
Honour Her Name.

iv.

Guard Her beneath Thy Wings,
Almighty KING OF KINGS,
SOV'REIGN unseen!
Long may our prayer be blest,
Rising from East and West
As from one loyal breast;—
"GOD SAVE THE QUEEN."

ভারতেশ্বরীর কল্যাণ-গান।

(১)

রাণীরে তার হে,
চিরায়ু কর হে,
হে ঈশ্বর!
কর হে জয়িনী,
মহিমা-শালিনী,
সবার পালিনী,
হে ঈশ্বর!

বিশেষ দ্বিতীয় পাদ।
(যুদ্ধসময়ে মহারাণীর সৈন্যগণের কল্যাণার্থে গেয়।)
জগদীশ! উর,
অরি কর দূর,
কর পাতন্।
আশীষ সে বীরে,
রাণী-সত্ত্ব তরে
যে যুঝে সমরে,
শকতিমন্!

(২)

জগদীশ! উর,
অরি কর দূর,
কর নিপাত্।
কলহ থামুক,
জ্ঞানাদি বাড়ুক,
শান্তি বিরাজুক,
আশীষ সাথ্।

বিশেষ দ্বিতীয় পাদ।
(দুর্ভিক্ষ বা মারীভয়ে গেয়।)
জগদীশ! উর,
মহামারী হর,
বাঁচাও হে প্রাণ্।
শান্তি-কর কর,
নিবারণ কর,
ত্বয়ি সকাতর,
তোমার নাম্।

(৩)

দেহ দয়া করি,
ভিক্টোরিয়া'পরি
কুশল মান্।
কৃষী, রাজগণ,
জাতি সাধারণ,
মানুক শাসন,
ঘুষুক নাম্।

(৪)

তোমার চরণে
বঙ্গবাসিগণে
কৃপা কর!
দৃঢ় অনুরাগে
এই ভিক্ষা মাগে,
নমি ভূমিভাগে
হে ঈশ্বর!

সদা নিজ করে
রক্ষা কর তাঁরে
অধীশ্বর!
পূরব পশ্চিম
গা'ক হয়ে সম—
"রাখ রাণী-প্রাণ
হে ঈশ্বর!"

হে সুখসাগর,
করুণা-আকর!
দুঃখ হর!
সুতামাত্য সহ
রাণীর অহরহ
মঙ্গল করহ!
হে ঈশ্বর!

S. M. T.

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